

The Bombay Guardian.

VOL. XIV.—NEW SERIES.]

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WEEKLY REVIEW.

—Major Tennant says that the most remarkable thing revealed by the photographs of the late eclipse, is a great horn, nearly 3' 20" high, having a spiral structure; it is compared to a ribbon of light coiled spirally round a semi-transparent centre.

—It is a significant fact that the only daughter and the son-in-law of the Bishop of Oxford have gone over to Rome. The mitred son of Wilberforce must have now a good many near relatives in that communion.

—It is a great compliment to our Postal system when men begin to send bank notes in their unregistered letters. The system is perfect just in the degree in which it can inspire such confidence. It would seem that there has been a great improvement in our Indian Post; for men are actually sending currency notes in ordinary letters. But strange to say, the Department, instead of rejoicing in this, comes forward with an order prohibiting the enclosure of coins or notes in unregistered letters, under penalty of 8 annas for each offence. This seems to be an ill-advised order; for the effect of it will be to create general distrust, and thus militate against the true interest of the Department. By it the clerks are taught to exercise a certain amount of scrutiny in order to detect letters containing notes, and this is the very thing they ought to be dissuaded from doing. They ought to be taught that they have absolutely nothing to do with the inside of letters. A similar rule, however, obtains in England, and there is one good reason for it: it tends (or aims) to lessen the temptation to which Postal clerks and peons are exposed. The Director General of the Indian Post, holds out a hope that the enhanced postage on English letters may be done away.

—More violence in H. H. Aga Khan's happy household. Four of his servants set upon another servant and stabbed him with knives, but did not succeed in despatching him. The poor man is now in the Hospital; the others have been arrested.

—The famous *Chudder* prepared at a cost of 25 lacs by H. H. the Gaekwar for the tomb of Mahomed, or that of one of the Caliphs of Kerbela, cannot be sent it appears, but must be sold to supply H. Highness with the means of defraying his daily expenses, there being not a pice in his treasury. So says the *Guzarat Mitra*. But the jewelers of Baroda refuse to give any thing like the sum expended; leaving it to be inferred that the ruler has been outrageously cheated by his ministers. We wish that some one would write a book giving a faithful account of Baroda as it is, under the rule of the present Gaekwar, showing how the enormous revenue is raised and how it is expended, and describing the private life of His Highness, and how the country fares under his

misrule. Such a book would make a stir at home, and might have an effect upon our relations with this Court.

—The grand question of the year in England, has been settled. The Liberals have a large majority in the Parliament just elected. Mr. D'Israeli may now bid a long farewell to his ministerial greatness. The Irish establishment is virtually at an end.

—What life at Bhosawul is, has been shown by some testimony given in the High Court this week.

"John Sullivan was cross-examined by Mr. Ferguson as to whether the six guards living at the bungalow with him had been drinking all night. He replied that he was not aware of that as he was on duty. He knew they had sent out for a bottle of gin when he returned at six in the morning. He was not aware if it was a practice of guards of the G. I. P. Railway to be sending for gin at six in the morning:—some might send for it at four.

"His Lordship presumed witness meant that they never refused it when they could get it.

"Witness—Yes, my Lord; that's what I mean.

"H. S. Cavalier, another guard, was examined, as was also a police inspector named Oliver, and the latter stated that the men were all the worse of liquor when he was called, and that the prisoner also was intoxicated."

Close upon this follows the announcement of a violent outbreak of cholera at Bhosawul.

THE Rev. C. I. Cameron, M. A., will deliver a lecture on "Civilization, its Characteristics and Causes," in the General Assembly's Institution, Calbadavi, on Thursday, December 3rd, at 8 P.M. The public are invited to attend.

"The Brahmo Somaj." This is a brochure of 16 pp. by A. W. da Conceicao; it is without any publisher's or printer's name. The writer seeks to point out the inadequacy of Brahmoism; the inconsistencies of its eloquent advocate, Mr. Keshub Chunder Sen; the necessity of a revelation and of an infinite atonement for sins committed against an infinite God.

In our miscellany will be found an extract from the *Athenæum* giving the translation of some curious inscriptions on Assyrian tablets lately deciphered in the British Museum. The extract refers to a period about which a number of persons in Bombay were writing some six months ago; to the period of Abraham, the time when Chedorlaomer came against the cities of the plain. It is really remarkable that this name, found in the 14th chapter of Genesis, a thousand years and more before the period at which profane history begins to be a real guide, should, after the lapse of forty centuries be verified by Assyrian tablets in the British Museum. Thus, in every direction, just so far as we can get any extraneous reference to persons, events and times mentioned in the Bible, it is always in the way of confirmation. They who talk so flippantly of legends and myths

should consider this matter and explain it. The writer in the *Athenæum* says that Chedorlaomer must have lived about B. C. 2290 or 2190. Now we some years ago constructed a chronology of the Hebrew Bible in which the birth of Abraham was set down at B. C. 2208.

When writing last April on the Myth controversy, we asserted that the oldest Assyrian inscriptions were not so old by 1000 years as the time of Abraham. The inscription just read is not so old by 1535 years; it refers to the recovery of an image which had been carried away by the Elamites in their conquest of Babylon so many years before.

THE Mitrodaya says:

"Is it not disgraceful and unbecoming to our name and pretended reform, that we have as yet set on foot nothing which tends to undermine the foundation of this pernicious system of caste? Our European readers have hardly any idea of the magnitude of this evil. They know of only four castes, primitively instituted by the legislators. But far otherwise is the case. There are no less than fifteen hundred castes and sub-divisions of castes in the natives of this presidency. The social bars which they put in their way are sufficient to stifle their energy and smother their intellectual vigour. It is in fact the real canker that eats away the substance of the Indian mind. It is now peremptorily required that some steps should be taken to liberate the Indian people from the shackles of this monster. It is the dreadful Minotaur of the Indians who require an Indian Theseus to free them from its scourge. Let our shettias, our educated youngsters join in one band, firm, steady and staunch to kill this monster. Mere words would do but little; joint action is the only way to plant the standard of one Universal Indian Caste in the Indian soil."

Joint action! Here is the error of our would be reformers. A number of persons sufficiently large to constitute a kind of caste and thus afford protection and moral support, must commit themselves to an open renunciation of the rules of Hindu caste; until this is done nothing can be done; this is 'the only way to plant the standard;' till this is done talk will be talk and nothing more. But to those that wait for it this millennium will never come. There is a good deal of action that must precede this. Individuals must act according to their convictions. If Caste is the monster that our contemporary acknowledges it to be, there is a solemn responsibility resting on every one whose eyes have been opened to its true character, to avail himself of the liberty given him by the law of the land and disregard the rules of caste. Let him come out and be separate from a system that is destroying the country, and effectually nullifying, as our contemporary admits, all the efforts made to elevate and bless the people of India. Heaven forbid that he should, with his eyes open, continue to be bound by a despotism so withering. For others there may be a semblance of apology; for him there can be no excuse; every day that he remains in Caste, he is

contributing by his example to maintain and intensify this gigantic evil. Yes, we want action and not words; action and not waiting; action on the part of those that have received light; action on the part of each individual, whether others go with him or leave him in the lurch. Each one for himself must clear himself of the guilt that attaches to the observance of a system that makes such havoc of the interests of society.

The Bombay Guardian.

SATURDAY, NOVEMBER 28, 1868.

CHRIST'S TWOFOLD NATURE.

WE have been asked to give our opinion on this question: 'Whether Christ performed the miracles wrought by him when he was man upon earth, by faith, or exercised his powers as God in performing them.' In connection with this our attention is called to John xx. where our Lord thanks the Father for having heard him, just before he raised Lazarus from the dead; to John v. 19, 30, The Son can do nothing of himself, I can of mine own self do nothing; to John viii. 28; xiv. 10, 16; xvii. 9; to Matt. xxvii. 53, Thinkest thou I cannot now pray to my Father and he shall presently give me more than twelve legions of angels. The enquiry is not made as a mere matter of speculation: 'If, when he was man upon earth, He exercised his powers as God, how can we walk even as he walked, which we are told to do?'

This question appears at first sight like a roundabout way of asking if Christ was man or God; the answer to which would be that he was both, he was very man and very God; but the doubt is evidently not with regard to this. The question is really this: what part had his humanity in the working of miracles? had it any part? did the divine nature in him exert itself in miraculous works without the co-operation of his humanity? Our reply is that his humanity was not in abeyance, when he wrought his miracles, but was in the exercise of all its appropriate functions, of which faith was one. This is clearly shown in the words: "The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth these also doeth the Son likewise; for the Father loveth the Son and sheweth him all things that himself doeth; and he will shew him greater works than these that ye may marvel." The showing on the one hand and apprehending on the other implies the exercise of faith.

God is one; there is no truth in the Bible more clearly exhibited than this. There is but one omnipotence, there is but one omniscience, there is but one omnipresence; there is none good save one, that is, God; Thou only art holy; the blessed and only Potentate; the only wise God. All miraculous works are the works of God. The plagues of Egypt were as truly and exclusively the work of God, as earthquakes, floods, tempests, pestilences are; only it pleased God to perform them in such a way that testimony should be borne to Moses as his servant, his commissioned envoy. When Elisha told Naaman to go and wash in the Jordan, he had faith that it was the will of God to heal Naaman in that way; he had no more power over the leprosy than any other man had; he was simply in communication with God, and knew that God would thus exert his

power. "Why look ye so earnestly on us?" said Peter to the Jews, Acts iii. 12, "as though we by our own power or holiness had made this man to walk? The God of our fathers hath glorified his Son Jesus."

This with regard to mere men, servants of the living God. But how with regard to him who was God manifest in the flesh?

'The flesh' means the human nature of Christ; the divine nature was manifested through it; it did not destroy it or impinge upon it or set it aside in any way. It was necessary that the human nature of Christ should remain in its integrity, having all those limitations that necessarily belong to it, in order that it might be a fitting medium for the manifestation of deity. We must be careful how we conceive of the Godhead as so indwelling in Christ as to impair in any respect the exercise of his humanity. Viewing him as a man, he differed from all others in his sinlessness, and in his union with the divine nature; in him was all the fulness of the Godhead bodily; yet was he very man. He prayed; sometimes in the hearing of others, that they might understand the perfect sympathy between him and the Father; often in secret, and once with strong crying and tears. Now let us just call to mind what supplication implies, and we shall see at once that Christ was habitually conscious of a nature having limits and needs, though doubtless also conscious of the indwelling of God. He that hath seen me hath seen the Father; the Father that dwelleth in me he speaketh the words, he doeth the works; I and the Father are one.

We are prone to seek in ourselves, in our own experience, some explanation of the mysteries of Christ's being; and they seem to us mysteries because we cannot find this inward correspondence. But in the very nature of things it is impossible that we, sinful or half sanctified men, should find in ourselves this verification. The question simply is, What saith the word? And the word is unequivocal with regard to the unimpaired humanity of Christ and his absolute divinity, the last manifest through the medium of the first, and neither confounding the other.

A COSMOPOLITAN ARYA.

"A few discriminating thoughts on Religion and Social Institutions" is the English title of a Marathi book of 131 pp. 18 mo., by "A Cosmopolitan Arya," and is specially "offered for the consideration of the Prarthana Samaja." A number of important and truthful tenets are here propounded and advocated; such as,—The whole human kind is of one caste; every individual has a right to think for himself; God is one and he alone is to be worshipped. The writer has a good deal to say on these points that is worth listening to, and fitted to help forward the cause of true reform. But we cannot affirm that all the tenets advocated, are of this unimpeachable character. The writer believes that there is an essential unity in all religions; they have a common aim and agree in the main. The idea seems to be that men have by nature a good many religious ideas in common; there is a law in their heart teaching them that they ought to do justly and love mercy, to cultivate humility, to forgive those that injure them, to speak the truth, to abstain from theft, adultery and the like. This is the religion which God has

given alike to all men. This is natural religion; is it enough? is there no other revelation needed? Men think there is, and with good reason. This law of the heart suffices to condemn man, but as for saving him it is impotent. As a matter of fact, the sanctions of conscience are not sufficient to keep men from sinning; all have sinned; much less are they sufficient to recover them from a sinful state. It is not a fact that the consciences of men speak alike; there is a great diversity in their utterances; the conduct that is deemed most reprehensible among some nations is approved among others. Sin has invaded the conscience and got the better of it, so that it is sometimes made to utter the behests of sin. But our author is wrong in supposing that what we want of religion is to make known to us the will of God. If man were a holy being, such a religion would be all that he needed; but he is a sinful, a selfish being, and he naturally laughs to scorn whatever would restrain him from acting out his selfish inclinations. The religion that man wants is one that will deliver him from the bondage of his selfish nature; give him the forgiveness of sins; bring him to God and inspire him with confidence and love towards God; take hold of his nature and recreate it. Nature does not meet this great want of man; and no wonder that there should be this universal cry for light from above.

Our author finds fault with Christians for supposing that all other men need Christianity. Considering as he does that all religions stand on essentially the same footing, that there is no such thing as a supernatural revelation, he looks upon it as a mere development of pride to imagine that there is nothing better for all the world than the Gospel. He takes up one after the other the following propositions: By washing in the Ganges, sin is removed and righteousness gained; Mahomed is the apostle of God; through Jesus the Son of God there is deliverance from sin; and he undertakes to show that they are all true. Of course, the Procrustean bed on which he equalizes these three statements, is one that takes the life out of them. This kind of process is not very favorable to the acquisition of truth. It may be a very chivalrous thing for a man to propose to show that there is something good in every thing, and to stand forth as the advocate or apologist of whatever is. But let him apply this principle to some of the affairs of common life. Some fearful disease is raging; a number of quacks present themselves and ask to be employed; unfortunately their nostrums kill instead of curing; there is an enlightened physician who understands the disease perfectly; what do you do? you visit your neighbours and beg of them not to be prejudiced against the quacks, and not to believe that they are dishonest and without ability. In the same way, when unprincipled men are trying to induce your neighbours to let them have the disposal of their money, you put in a good word for the applicants. Every body can see the folly, and wickedness of such advocacy. And yet there are many who fancy that they are exhibiting a commendable charity and liberality, in trying to find out something good in all religious opinions. The idea that men are to be brought into a state of blissful concord, by persuading them that they really agree in essential matters, that they have all got the truth in some form or other, is as quixotic

as any thing can possibly be. The sentiment which underlies this mode of thinking is probably this,—that God is indifferent to the diversities of religious opinion that obtain among men, and that all creeds answer some purpose in his Government. The Bible is in complete antagonism to such a sentiment; ascribing the diversity of religions to the fact that men are ruled by sin, and are unwilling to be taught of God; representing God as a being of perfect truth to whom all falsehood is utterly abhorrent; and as having given a revelation which alone is fitted to make man acquainted with his Maker, deliver him from sin and educate him for glory, honor and immortality.

The writer of this little book regards all efforts to proselytize as proceeding from that selfish partiality which men naturally feel for their own ideas. Was it this partiality that led him to write this book? or was it the belief that he had found out something which it would be greatly to the advantage of men to receive? And if he has been moved by such a belief, why may not others have been? It is very evident that he has read some books which have materially affected his views. Many of the ideas contained in "Essays and Reviews" and other works of that class, crop up here and there in this Marathi book, though sometimes with applications not thought of by the original propounders.

This 'Cosmopolitan Arya' wishes all men to remain in their national churches, make their hearts spotless as a mirror, consider themselves as all belonging to one family, and all property as common, ('what is my neighbour's is mine, what is mine is his') &c. &c. All very easy to say. But does the writer suppose that the world has waited 6000 years for him to say it, and will now immediately go to work to put it in practice? Does he imagine that the thief steals because nobody ever said to him, Thou shalt not steal? What man wants is not mere teaching, but power, a divine power in the heart transforming his nature; and we know of but one system that supplies such a power. And every man that has a genuine desire to benefit his fellow-men should give his supreme attention first of all to the quest of that religion which secures to the sinner the aid of the Holy Spirit. Unless he can help them to come to this, any reformations that he may effect, will be but as the morning cloud and early dew.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S OF THE GOSPELS.—III

"VERILY, I say unto you they have their reward." Matt. vi. 2, 5, 16.

They have the reward which they seek. They seek glory of men and they obtain it. What distinguishes the case referred to by our Lord, is that the parties sought to win honor from men by acts of piety. Some seek worldly honor by means of wealth; some by valor, knowledge, skill; and some seek it by religion. The great desire of these is to be thought holy men, given to fasting and prayer and abounding in alms. Men have not the power to read the heart; it is not therefore necessary, to win their praise, that pure and undefiled religion should be enshrined in a man's heart; it is only necessary that he should be seen doing those things which are commonly regarded as expressive

of true piety, and that the things which are not quite consistent with such a profession, should be kept out of sight. A play actor is for the most part known only as he appears on the stage; the world is invited to see his acting, but not to see his private life; his reputation rests upon his public exhibitions. So the man who seeks a religious reputation must aim to have attention fixed exclusively upon those things in him which seem indicative of piety, and to have a veil drawn carefully over the rest.

All the world has agreed in this day to pronounce a sentence of utter condemnation on hypocrisy; and it is thought that there is very much less of it at present than there was formerly. If such a happy change has actually taken place, the reason must be either that human nature has grown better, or that the world is less disposed to reward a religious profession than it once was. Human nature is essentially what it has been. There is reason to believe that men (in Europe and America) are not so ready to honor a religious profession as they once were. Still, it is evident enough that the pursuit of honor in this way, *pays*; a religious reputation is considered desirable by a great many, and is eagerly and industriously sought after. Perhaps, instead of sending our curious gaze far and wide in search of such, it may not be amiss to interrogate *ourselves* as to the motives for our various religious acts. It is not impossible that some among us who enjoy a reputation for piety and devotedness, may have made this reputation the great object of their solicitude.

How plausible is a train of thought like the following: A religious reputation will enable me to advance the cause of religion very greatly among many who otherwise would be little likely to entertain favorable views of it; it will give me influence, and through this influence, religion will gain the attention of many; there will result a measure of concession to its claims greater than could have been hoped for under other circumstances. Yes, but there is a great snare in all this. Let us suppose that a man, simply for the greater glory of God, should lay himself out to win such a prominent and influential religious position; he will be obliged to have his attention fixed upon the minds of men and upon the springs by which they are governed, and very warily to regulate his conduct so that he may not destroy his prospects by incurring their displeasure. In various ways this will harm him. The mind is naturally affected by that to which it gives its chief attention; if its attention is given to the sentiments and aims and motives that ordinarily govern men, the unworthy character of these will exercise a debasing influence upon it. But the chief injury will be wrought negatively. The grand secret of all religious progress, is to have the attention supremely and habitually given to the glorious character of God as it presents itself to us in Christ; to have an eye simply to his glory; to be swayed by the motives and considerations presented in his word; to be guided by the Holy Ghost *into all truth*. It is truth, not falsehood, that is to have our attention. 'If I yet please men' says Paul, 'how can I please God?' If I seek the honor which cometh from man, how shall I have that which cometh from God only? Beware of men, says Christ to his disciples.

God sometimes gives his servants honor among men. But it is for God to give it,

not for us to seek it. Our one study should be, to be approved of God. Moses, in the early part of his life, sought to commend himself to the Israelites, as their appointed liberator; but failed signally, and was sent into exile and isolation for forty years; then when he was loth to believe that he was the man for this great work, God sent him with the needed credentials. God generally reduces his instruments to nothingness, before he puts his power upon them.

If suddenly, on the Lord's day, all were eliminated from our churches who have been drawn there by a desire to be seen of men, or in search of something that God has not promised them, what vast unoccupied Saharas would take the place of well-drest worshippers. If they come there because people of their own position are there, if they come because a crowd is pleasanter than solitude, if they come to see and to be seen, if they come for the music, if they come for entertainment in any form, they will generally obtain their reward.

And they who contribute to charitable and religious funds from a desire to be thought liberal, or from a desire to be thought wealthy, generally obtain that which they seek. And they who do it because they are ashamed not to do it, afraid to be thought illiberal or unsympathetic, obtain what they seek; but what a great pity that they should know nothing of the infinitely better rewards that God gives.

Is it not an unspeakable insult to God that such an overweening importance should be attached to the wretched judgments of sinful men in the matter of religion, and the magnificent invitations and promises of God be disregarded? The same care, the same pains, the same sacrifices, the same perseverance that are shown in seeking a religious reputation among men, God asks of thee, asks from the cross of Christ, asks with a crown of righteousness in his hand, with a charter of glory, honor and immortality, and asks in vain. If thou poor reward thou seekest, content thee, take it and go; and when, in the last day, with thy honor-giving multitude, thou art excluded from the inheritance incorruptible, undefiled and that fadeth not away, depart without murmuring, remembering that thou hast had thy good thing, hast for a little hour walked among men as a man of piety. Verily thou shalt have had thy reward.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM. LIX. 10. The Christian rejoices to recognize this preventing grace; to look back and see that the Lord was drawing him and arranging for him when he knew nothing of it.

11. Perhaps 'Wilt thou not slay them?' See v. 13.

13. Let them know that God ruleth. This was the Psalmist's chief concern; that the judgments of God should so be executed that men may fear Him and cease from oppressing his people and resisting his truth. And if there were no other way of obtaining this end, we should thus seek it. The fear of the Lord is the paramount necessity of the earth; without this, death reigns every where. But we know too well that the mere execution of judgments does not suffice to change the hearts of the wicked. What the law could not do, the law of the Spirit of life in Christ Jesus accomplishes.—'Ruleth in Jacob unto the ends of the earth.' Jonah proved this when he fled Tarshishward and went to Nineveh. 14 and 15 explain 6.

16. 'I will sing aloud of thy mercy in the morning.' How many families of Europeans in India are there, that have no such practice and of whom the heathen are ready to report that they have no religion? (We have heard such a

report. 'We have lived a year as servants in this family and never saw anything that looked like worship.' What wonder they should conclude that Englishmen have no religion? Why should not the sound of the idol's bell be rebuked in this way?

17. 'Oh my strength.' Without me, nothing. I can do all through Him who strengtheneth me.

Psalm lxx. 2. When Christ suffered his enemies to lead him away, he showed his people hard things. When the most important leaders have been martyred by the enemy, Christians have drunk the wine of astonishment. All because they had not given heed to the word which told them plainly that such things must needs be.

4. A banner: something by means of which others may be enabled to rally round us; a token of his presence. When God pours out his Spirit upon a church, it is like a displayed banner. Confession of Christ is the unfolding of his banner. Let us see to it that we are fighting under a God-given banner; one having the name of 'Emmanuel' on it, not that of 'the Church,' nor that of 'the Church and State.'

6. 8. In these verses the sovereignty of God, and the absolute subordination of all earthly powers, are asserted. That sovereignty was shown by his gift to Abraham, of Shechem, when the Canaanite was yet in the land and was to be for centuries. Succoth was in the kingdom of Heshbon.—Gilead is mine: well would it be for rulers of our day, for kings and potentates in Christendom, if they could hear God saying, England is mine, Italy is mine; no laws but mine may be current there, no glory but mine be sought there. But where is the country that is governed upon this understanding?—'Strength of my head.' My helmet, says Gesenius. To different nations, different distinctions, different services. 'Moab my washpot.' There are vessels unto honor, and vessels unto dishonor; that is, some answer a higher purpose, some an inferior purpose. Van Diemen's Land and others to which convicts have been exported, have been of some use in that way.

Philistia, be jubilant because of me,—my lenity. Or, Be jubilant over me—for a season; when God went not forth with their armies, 10.

lxi. 2. When the heart is overwhelmed with cares, sorrows, dangers, difficulties, God appears to be far off, and we are as it were at the ends of the earth, even though the temple were in sight. We discover the imperfections of our faith and the need of being on a Rock higher than ourselves. Peter, while disposed to seek the reason of his name in himself, was in peril of being overwhelmed; but when he knew Christ as the living stone, precious, sure, his faith had the victory.

3. The Psalmist was able by faith to enter within the veil into the Holy of Holies, so long before it was rent in twain. Unto you it is given to know the mysteries of the kingdom,—unto you who have faith. The very words and institutions which preclude others are full of invitation to you. Faith takes the sword out of the hands of the cherubim.

6 & 7. We have immortality here plainly enough.

7. God has prepared the revelation of mercy and truth in the Scriptures, which are able to make us wise unto salvation.

Epitome of News.

SATURDAY, NOVEMBER 21, 1868.

—*Times of India*: Calcutta. Nov. 20: "Intelligence has been received here that a Cyclone occurred in the Bay of Bengal on the 13th inst., principally along the coast of Arracan. Akyab suffered severely, and the rice crop has been damaged."

"No casualties to shipping have yet been reported, except to the steamer *Bushier* (B. I. S. N. Company's), which went ashore and was slightly damaged."

"It is stated that famine already prevails in Rajpootana. Measures are being adopted to meet the distress, which is also commencing in the North-West Provinces."

"The Viceroy reached Calcutta on the 18th inst."

"The Government of India are preparing an elaborate note regarding the present mail administration."

—Our contemporaries are discussing the origin of the word *octroi*. We always supposed it a medieval word signifying 'the king's eighth.'

—Yeshwunt Bulwant, late general inspector of the Municipality of Bombay, surrendered himself

(under the warrant which had been issued for his apprehension), at the Fort Police Court yesterday afternoon. Bail for Rs. 20,000 was taken.

Delhi Gazette: "Grain at Jeypore is at famine prices. Wheat and gram selling at seven seers, and jao at nine seers for the rupee; grass at twenty seers. Nor have we yet come to the worst. In one district the cattle are dying by hundreds and one can quite understand why such should be the case, seeing that the people are almost entirely dependant upon the rains. The land consists of a series of sandhills which are ploughed and sown in the rains. Wells there are scarcely any, nor would they be of much use even did they exist, on account of the hilly nature of the district. We have commenced a number of public works and are about to commence more. Already about 6,000 are employed. The Maharajah, to meet the distress, has taken three lacs of rupees out of his private purse and put it at the disposal of the treasury for new works. Lieutenant Jacob, Executive Engineer, has got a grant of Rs. 20,000 for the purchase of grain to be sold at a cheap rate to those on his works. In Marwar the distress is very great in many parts. Water for drinking is sold and has to be brought from a distance of ten or twelve miles."

MONDAY, — NOVEMBER 22.

—*Overland Mail*, Oct. 30: "England, France, Holland and Portugal have formally recognized the Provisional Government in Spain; Prussia and Italy have also resumed diplomatic relations with it."

The Provisional Government has issued a manifesto declaring the establishment of religious liberty to be the most important reform effected by the Revolution, and promising to respect whatever decision the nation may arrive at respecting its future form of government.

A new map of France has been published with an official preface, which declares that France is in a much better position now than at any period since 1815, and needs fear no one.

Some excitement has been caused on the Continent by a report that Baron Beust had asserted the necessity of maintaining the Austrian army on a war footing of 800,000 men. It has been explained that he only spoke of what would be necessary in a time of war.

Mr. F. Doulton, M.P., has been tried at Brussels, in his absence, on a charge of fraud connected with the undertaking of some public works in Belgium by an English company. The court decided that they had no jurisdiction in the case.

The Archbishop of Canterbury died on October 28.

The Marquis of Salisbury has had a very cordial reception in Manchester, where he has been entertained at a banquet by the Chamber of Commerce and the Cotton Supply Association.

Electioneering is proceeding very actively all over the country. Mr. Gladstone has concluded his series of speeches in South-west Lancashire, and Mr. Bright has addressed his constituents at Birmingham.

—The Programme of the Duke of Edinburgh's tour has been changed, and he will not visit India until October, 1869.

The Rev. H. J. Pye, rector of Clifton Campville, Staffordshire, and a prebendary of Lichfield Cathedral, has, along with his wife (who is the only daughter of the Bishop of Oxford), gone over to the Church of Rome. Mr. Pye has held his appointment at Clifton since 1851, and it is of the yearly value of 950l.

There are eight Roman Catholic churches now in process of erection in the diocese of Archbishop Manning.

The *Diario* of Barcelona states that the junta of that city recently received from the Swiss Consul there and from various of his countrymen a memorial requesting to be allowed to build a church for the free exercise of their Protestant worship. The answer returned was that the memorialists could, from the present time, practise whatever faith they pleased and erect any edifice they might decide on; that, in virtue of the establishment of religious liberty, the applicants required no authorisation whatever, provided they observed the letter of the municipal ordinances respecting the construction of edifices in general.

Marshal McMahon is expected in Paris to give an account of his stewardship. According to an official document recently printed it seems that the number of Arabs who perished during the famine amounted to no fewer than 500,000 souls. Shocks of earthquake were still being felt in

Peru, and a loan of ten millions was spoken of for the purpose of rebuilding the edifices destroyed. An official report states that 54,000 deaths occurred in Ecuador, from the earthquake there."

—There has been a sale of Chateau Lafitte wine of 1811 for £5 a bottle, in Paris.

—The news from Madagascar states that a religious crisis seems likely to occur, as the Protestant missionaries are making great progress, a strong native party at present representing that profession of faith, even among the heads of the Government. The people are in expectation of a measure which, according to them, is imminent—namely, a conversion en masse to Protestantism.

—*Times of India*: "We hear that Syed Saleem is engaged in collecting some of the tribes on the Arabian Coast in the vain hope of recovering Muscat."

"We hear on good authority that the Government of India have at length seen the wisdom of buying up the State rights surrendered to the Elphinstone Land Company, and as a preliminary step have sanctioned the cancelling of the debt of ten lacs due by the Company to Government, in consideration of obtaining the wharfage rights of Waree Bunder. This is important, as indicating the policy of the new Financial Minister; and it will, no doubt, have a marked effect in raising the value of all property along the fore-shore of the island."

—*Pioneer*: "A gigantic *eucalyptus*, upwards of a hundred yards high (330 feet,) was felled in September last at Dandenong, in Victoria. At 210 feet from the ground it was upwards of five feet in diameter."

—The home correspondent of the *Madras Observer* says: "You will have observed that Lord Adelbert Cecil and three other officers of the Rifle Brigade stationed in Canada have resigned their commissions, in consequence of an order from the Horse Guards forbidding their preaching or holding religious meetings. It appears that these meetings were not controversial. The Canadian newspapers seem alive to the monstrous injustice, to say nothing of the ungodliness of such a prohibition. 'What!' says one of their Editors, 'may their brother officers devote themselves to vicious indulgences and excess of all kinds in their leisure hours, and may not these men who are Christians in reality, when off duty, be allowed to do something for the souls of their fellowmen?'"

This writer is 'deeply grieved' at the selection of Dr. Douglas as Bishop of Bombay.

TUESDAY, — NOVEMBER 24.

—*Friend of India*: "Unable to compete with English goods in Central Asia, the Russians have virtually shut them out of its markets, by levying the prohibitory duty of twenty-five per cent, on the value. This is very serious and the traders are about to petition the Government of India on the subject. Looked at from a native point of view the trade is very great, employing no little capital and whole tribes of people like the Povindahs. The country thus sealed beyond the Oxus depends on these traders for its supplies of indigo, *pushm*, wool, silk and tea."

"The complaisance with which the Viceroy of Egypt assured the Austrian Consul, who had presented him with a congratulatory address on his recent escape from assassination, that 'Providence had visibly protected the life of a sovereign ardently devoted in carrying out the work of regenerating his people,' is worthy of the admiration of all who have had opportunities of seeing how scandalously misgoverned is his pashalick. Conviction must precede conversion and until the Viceroy receive some such lessons as Isabella of Spain is now learning, we have no hope for better days in Egypt. It is with a full knowledge of the wretched condition into which his oppression has plunged the *Fellahs* of his bankrupt exchequer, of his enormous personal liabilities and of the subservience of every scheme for the public benefit to his own personal interests, that the Viceroy thus presumptuously speaks:—'The crime which has just been committed, will not change either my opinions or my principles, and my son will follow me in the same line of conduct for the welfare of Egypt and for the honour of my rule.'"

There seems to be reason to doubt whether there was really an attempt to assassinate him.

"The *Homeward Mail* remarks that the story of the late Prosunno Coomar Tagore's Will is altogether very discouraging to those who have believed that to enlighten the natives of India is to

prepare the way for the overthrow of Hindooism. For here is one of the most enlightened native gentlemen in India, who for some forty years has been mixing freely with Englishmen, who has studied our literature, learnt to understand the institutions and genius of our people, and yet disinherits his only son for embracing Christianity, and endows an idol with 2,000l. a year."

"An aggravated case of swindling came before the Calcutta Police Courts yesterday. Frederick Ravenscroft, an East Indian, was convicted of obtaining money by false pretences and sentenced to six months' rigorous imprisonment; and a coolie who was shown to have aided and abetted him, to a term of two months. Ravenscroft's *modus operandi* was to pass round a subscription book for the benefit of the wife and the children of Mr. S. T. Smith, late Harbour master, who had been killed by the last heavy shower, by a portion of his house having fallen upon him during the night, and whose family had been left in destitution. The signatures of most of the leading merchants of Calcutta appeared in the book for sums amounting to upwards of Rs. 1000. The prisoner was also identified as having collected money on other occasions for widows and other fictitious personages."

—*Times of India* "How completely time has justified the views we expressed about the *Alabama* every one knows. We now learn by telegraph that the question has been submitted to the arbitration of the King of Prussia. As we have often pointed out, it is much to be desired by us as a nation, that the decision should be given against us. For if the career of the *Alabama* were justifiable, then will the first war in which we may be so unhappy as to get involved, lead to the destruction of our Mercantile marine, by the launching of a fleet of similar vessels against ourselves."

—Same; Paris, Oct. 21st: "Two detached mansions, standing in a large garden, next door to Queen Christina's residence in the Champs Elysees, have been hired for Isabella and her family. They have lain unoccupied since 1865, and belong to a widow lady named Montailleur. While they are being repaired and furnished, Isabella is to occupy a suite of rooms in the Hotel des Trois Empereurs. A friend who saw her at the Orleans railway station tells me that he never beheld a woman whose appearance so impressed him with the stamp of degradation. The expression of the face, and the quantity of the flesh, unmistakably bore the stamp of a coarsely vicious life. He is an English Judge, and by sight familiar with the worst class of our female population. But in the course of his judicial experience, he has not come across any such revolting manifestation of a sinful career."

"The Emperor warned by her fall, but loath to depart from the path of despotism, issues a decree reserving annually 7,800 civil posts of a minor class for serjeants, corporals, and privates who have served ten years. Henceforth, nearly all the letter carriers, railway employes, police constables, underclerks in public offices, valets, porters, ushers, grooms, prison warders, and a host of other small civil functionaries, will be made up of retired soldiers. The drift of this decree is obvious. It is to bind still tighter the bonds which attach the dynasty to the army, and an application of Cæsar's maxim—the impost to keep the soldier, and the soldier to gather the impost."

—In connection with the opening of the Umballa and Meerut Railway the other day, the Viceroy made a speech at Umballa from which we take the following extract: "I have, however, heard it affirmed by engineers of ability and high professional character, that they can see no valid reasons, why railways in India should not be constructed in a thoroughly satisfactory manner for even £10,000 per mile, on the average. We have now about 4,000 miles of railway complete in India, which has cost in round numbers, 76 millions of pounds sterling, exclusive of the contributions by Government in the shape of land, of interest on capital, and so forth. This gives an average of £19,000 a mile. Some railways have cost as high as £22,000 per mile; others like those in Madras and Oude only £12,000 and £3,000 a mile respectively. There is now about 1,000 miles more of railway contracted for, and under construction, which may be roughly calculated to bring up the expenditure to 90 millions of our money, equal to £18,000 per mile. Now supposing that we could devote 100 millions more of money for railways, stipulating that the cost should not exceed £10,000 a mile, we should ob-

tain just double the extent of railway, which we shall now have for 90 millions of pounds. On putting the matter in another way, 5,000 miles of railway would only cost fifty millions, thus admitting of a saving to the country of 40 millions of capital, which at 5 per cent. represents an annual revenue of two millions. I observed in a newspaper lately that in the United States of America there will be by the year 1870, no less than 45,000 miles of railway. British India may be said to require quite as much railway communication as the United States. But how is it possible that we can ever hope to attain to this desideratum, at the present average cost of railway communication in this country."

—There is, it is said, every probability of the Delhi Railway being open to Loodiana by the 1st of March, 1869.

—*Bombay Gazette*; telegram: "A most sanguinary battle has taken place at Bamian, in which Abdool Rahman Khan's troops were defeated with great slaughter. Shere Ali Khan the victor is at Bamian, having despatched his General, Fatteh Mahomed Khan, to pursue Abdool Rahman who has fled to Balkh."

—We (*Pioneer*) are indeed sorry to hear that the authorities, both legal and military at home are of opinion that Captain Cunningham's action against Sir William Mansfield is certain to result in a verdict for the plaintiff. Damages, we believe, are laid at £10,000. Surely there must be some vicious cause for all this litigation after courts-martial. Courts-martial are rushed into too hurriedly. Courts of Inquiry were intended to obviate this, and protect superior authority from being misinformed or compromised.

—*New York Times*: "We examined, a few days ago, the remarkable electric clock, which was exhibited by its inventor, Mr. Kennedy, at No. 481 Broadway. Three clocks are driven by the current of an earth battery; they require no winding up; they keep exact time continuously; and a dozen or a hundred clocks in different rooms or localities may be run by the same battery, and will all always show exactly the same time. The pendulum rods are made of rosewood saturated with paraffine, and do not affect the regularity of the clock by contraction or expansion. The battery is composed of zinc and gas carbon, which are buried in the earth and generate the electric current regularly and steadily for a long time, the moisture of the earth being sufficient to produce the action needed without the use of acids. The wheelwork is of the simplest construction, and when once adjusted needs no more attention. These electric clocks must be of the highest utility for railroads, hotels, &c."

"A Lawrence dispatch to the *Chicago Tribune* states that a remarkable petrification was recently discovered at Sheridan, at the end of the Kansas Pacific Railroad. It seems to have been the remains of a crocodile, (?) and measures 126 feet in length from the head to the end of the tail. Of the jaw only the upper one was found, which measured seven feet to the first joint of the spinal column, and actually weighed seventy-five pounds. The tail measured sixteen feet in length. The first bone measured four and a half inches in diameter, and the last three-fourths of an inch."

"A number of celebrated European savants will visit this country the present winter. Dr. Karl Vogt, of Geneva, the distinguished anthropologist and zoologist, author and professor, will favor our scientific classes with certain new theories and views on his favorite subjects. Prof. Robert Schlagintweit, one of the three brothers who explored the Himalayas and a great part of Upper Asia eleven years ago, and who has for some years been engaged in publishing his contributions to geography, is coming over to deliver a series of lectures in Boston. Dr. Lemerier, of Paris, a distinguished Professor of Comparative Anatomy and Physiology, will deliver in this city a popular course of lectures, accompanied by a large collection of elastic models."

"The first of the royal line of Bourbons, Henry IV. of France, was born in the Castle of Pau, 315 years ago. The last reigning Bourbon in Europe, Isabella II. of Spain, has just taken up her residence as an exile in the Castle of Pau, which has been assigned her by the Third Napoleon."

"The bones of a large animal, supposed to be a mastodon, were found Saturday while excavating near Dumville, Ontario. The teeth are very large, one of them weighing five pounds. The ribs are six feet long, the hip-bone is thirty-six inches round, the tusk is eleven inches in dia-

meter and fourteen feet long, the joints of the back-bone are twenty-three inches round."

WEDNESDAY,—NOVEMBER 25.

Dr. Tait, now Archbishop of Canterbury, is a Scotchman by birth and received his early education in Scotland. He was tutor at Oxford from 1835 to 1842 and head master at Rugby from 1842 to 1849. He was then made Dean of Carlisle; in 1856 Bishop of London. The *Times of India* says: "He distinguished himself while at Oxford by his courteous but decided opposition to tractarianism and by a firm adherence to the great principles of the Protestant Reformation, into which he had been initiated in the Scotch Church, and which he had again avowed in accepting and conforming to the Book of Common-Prayer of the English Church. Dr. Tait was one of the four tutors who first drew attention to the highly dangerous tendency, and procured the condemnation of the notorious Tract 90 in which Dr. Newman vainly attempted to show, that the 39 articles of the established Church could be honestly subscribed by those who held Roman Catholic Doctrines." No sooner had Bishop Tait entered upon his duties in London than he sought to extend existing religious agencies and to inaugurate new ones, to reach the masses of the metropolis, more than a million of whom it was found were habitual neglectors of public worship. The Bishop was himself foremost in preaching to the poor, not only in churches, but in Exeter Hall, in Covent Garden market, in omnibus, and railway sheds, and favoured, though he could not entirely control or direct the movement in theatres. Just ten years ago, namely on Advent Sunday, November 28th 1858, the vast Dome of St. Paul's Cathedral was, through his exertions, thrown open for the first time for the popular Sunday evening services, which have been continued ever since."

—There was a severe shock of earthquake on the 12th at Peshawar, and another at Jubbulpore on the 18th.

—Amongst "Notices to Correspondents" the following appears in the *Indu Prakash*:—"P. B., a student in one of the Missionary Institutions in Bombay, and a candidate for Widow Marriage, is informed that, (1) he may calculate upon 50 men dining with him, and (2) that the widow is in her sixteenth year, and though not, so to speak, beautiful, she is not ugly."

—Criminal Sessions: "Crusna Dhama and Nama Suggum-Barthee were charged with cheating or theft."

"The prisoners were the *gosaces*—persons supposed to possess more than ordinary human powers. The prosecutrix, a woman Bhagoo, was ill of fever, and on 30th October she went to these men on their invitation to consult them as to her health. She had a gold ornament, valued at Rs. 118, round her neck, and this she gave to the first prisoner to be worshipped so as to effect her cure. He placed it before his god; and then covered it with flowers and leaves such as were used in ceremonies. Then they gave her red powder and leaves to sprinkle on her house, and directed her to return for her ornament. She placed these before her gods and expected to recover gradually, but she felt no better. She returned for her ornament that night, but the prisoners refused, to give it to her as they had promised, but sold it for Rs. 100. They were sentenced to three years' rigorous imprisonment."

—Powdered hair is coming into fashion again.

THURSDAY,—NOVEMBER 26.

—Juvierlal Kanjeemal has been sentenced to transportation for life for having caused the death of Bahadoor Gungaram by cutting his throat as he lay sleeping before his shop.

—Thos. Smith, European, has been sentenced to 6 years' imprisonment for stealing watches from a shop in the Calbadevi Road.

—At the Circus on Tuesday there was a lottery and a Greek sailor drew a gold watch worth Rs. 175, which he presently sold for Rs. 60. Is there no law against lotteries?

—Waiting rooms, lavatories and refreshment rooms have been opened on the Apollo Bunder. The bunder is to be extended into the harbour, says a contemporary.

—The *Hindu Prakash* writing of Miss Carpenter's scheme, says: "The ladies are at present to teach English to their native pupils intended to become mistresses, and to give them other instruction through English. So there is a new language to learn, viz., English. Now, native females would take at least four years to acquire

a tolerable knowledge of English and of the ordinary subjects of education through the medium of English.—Thus four years of their preparation time will be spent in the acquisition of a language which is neither the language of the Hindus, Mussulmans, Parsees, or any other native races of India. A knowledge of English thus acquired at the sacrifice of four years will not much avail the native mistresses in the instruction of their pupils, more than nine-tenths of whom will be either Marathi or Gujarathi Hindus, for no one thinks of bringing up native girls in English except perhaps the Parsees."

—The Elphinstone and Musjid overbridges are finished.

FRIDAY,—NOVEMBER 27.

—*Bombay Gazette*: "When the beneficent Government appoints young and untried men to the highest offices in a Talooka or country, these young men ought to see how great an advantage they have gained in their start in life. In no other country in the world does a man at that early age get so conspicuous and important a post. It is the usual mistake of upstarts to suppose that their worldly station reflects dignity on themselves, instead of making up their minds to dignify their worldly station by wise and generous qualities. It would be well then if the abstract education of the school consisted more of ethics than of the science of politics: if the pupils were taught to understand moral duties instead of the rights of an elector in a free country. The present system tends too much towards revolutionary sentiments. The young Hindu speaks with complacency of the French Revolution as a necessary evil out of which much good resulted to future generations. He applauds the Poles, the Hungarians and Italians, not because they wanted better institutions but because they fought against other nationalities."

—The same journal points out that Berar gives five lacs, the surplus of last year's revenue, to the Nizam, while there is only one school for 10,000 inhabitants, and a single stone dam is the sum total of work done under the head of irrigation.

—*Pioneer*: "The *Oudh Ukbar* reports that the affairs of Ulwar are going from bad to worse. The Maharajah is said to be always intoxicated. The men who were expelled from the state on account of their evil influence over him have lost none of it by their banishment. The records of the Courts and the letters of the Governor-General's Agent are all sent to them at Delhi for their advice, and whatever opinion they pass at Delhi is carried out by order at Ulwar."

—It has been decided by a meeting of Native gentlemen at Madras that the proposed Female Normal School must be restricted to Caste girls, else it will meet with no support. But Caste girls do not want to be teachers.

—There are 21,000 employes in the Indian Post Office.

—There is to be a steam ferry between Tanna and Bassein.

—Deaths last week, 295.

—*Times of India*; Kurrachee: "John Guider about nine years old, the son of a gunner, was bitten on his right cheek by a dog, about two months ago, while returning to the patchery from the canteen. He was immediately taken to the doctor who cauterised the wound, and the lad was all right in a few days. Last Thursday, however, young Guider began to behave so strangely that his parents, alarmed at his manner, removed him at once into the hospital, where, in the afternoon, his distressing howls and the terrible fits he fell into, clearly indicated that he was suffering from hydrophobia, a disease for which, according to the generally received opinion of medical men, there is no known cure. Everything that could be done was done by Surgeon Miles, of the Artillery, but of course without avail."

—*Times of India*: "A gathering took place at the Mechanics' Institute, Parell, on Wednesday evening, on the occasion of a presentation to the Rev. J. H. Hughes, Senior Chaplain of the Bombay Ecclesiastical Establishment, who, after a very lengthened period of service—of nearly 35 years—in India, retires from the field of his labours."

A purse of Rs. 1,000 and an address were presented by the employes of the B. B. & C. I. Railway.

—Page after page of the *Madras Churchman* is taken up with such matter as the following, in letters giving an account of services at St. Alban's, Holborn:

"At the Absolution the Priest rose, turned to the people and said, all *without* book, a. the *Absolution*, during which he made at the proper place the Holy Sign I believe; b. the *Comfortable Words*; c. the *Sursum Corda*. At the last-named he extended his arms, having hitherto stood *junctis manibus*. At the *Gratias agamus* he again joined his hands, and at the *Dignum et justum* he turned round again to the Altar, after which he sung the Preface; all was monotoned, except the *Sursum Corda* and the following versicle and response, which were sung to the grand old tones. I need hardly say that neither people nor choir joined in till the *Sanctus*, which was beautifully sung."

If only the Prayer-Book were in Latin!

Here is some more of this Christian heathenism: "The Deacon then received the wine flagon from the Sub-deacon, and poured some wine over the thumbs and fingers of the priest into the Chalice; the Priest then turned the Chalice about so as to wash any of the Precious Blood which might have adhered to its sides, he then drank it off; the Deacon again poured wine into the Chalice to which the Sub-deacon added some water, this the Priest likewise first shook about, and then drank off; then taking the Paten, he held it towards the Sub-deacon who poured water on it, this the Priest poured off into the Chalice and drank off, after which he wiped both Chalice, Paten and his mouth with the Purificator."

—The *Madras Churchman* says: "Without Apostolic Succession, the Church would not exist so far as we know, and any one who believes in the Divine character of the Church, and that salvation is only obtainable in Her, is naturally very sensible to the importance of Apostolic Succession."

TELEGRAPHIC NEWS.

London Nov. 11th.—The dissolution of the present Parliament takes place to-day.—Earl Mayo has left England en route for India.—The Marquis of Hastings is dead.—The Bombay Bank Commission resumed its sittings yesterday, and subsequently adjourned until Friday next, on which day the Directors' budgets will be examined again.

—A new Electoral law, authorising female suffrage, has been issued in Spain. Universal suffrage is granted to all citizens of 25 years of age.—Reinforcements have been despatched from Spain to Cuba.

12th.—The writs for the elections are returnable on the 10th December next.—Sir Roundell Palmer has retired from the contest at Oxford.—The *Moniteur* of to-day publishes an article in which it eulogises the King of Prussia's speech at the opening of the Chambers, and comments favorably upon Mr. Disraeli's speech at the Guildhall. It also approves the idea of mediation as proposed by Lord Stanley, and is favorable to a convention in England.—The arrangement entered into for the settlement of the claims made by the United States on England has been signed. It provides for the appointment of a mixed Commission, with a friendly sovereign as arbitrator.

14th.—Sir John Young, the newly appointed Governor-General of Canada has been gazetted a knight of the Grand Cross of the Bath.—The sittings of the Bank of Bombay Commission were resumed yesterday, when the Government directors were examined. They all said they had been unaware that the Secretary of the Bank was granting loans on personal security, and declared that in so doing he was acting without their authority.—A Circular has been issued by General Prim in which he refuses to comply with the demand of the Captains-General to strengthen the marisah (? militia) in the provinces.—The Democratic Progressista, and Unionist parties have united and issued an Electoral manifesto declaring the maintenance of a monarchy to be indispensable.—Rossini is dead.—The King of Prussia has been appointed arbitrator for the settlement of the *Alabama* claims, and the President of the Swiss Confederation, arbitrator in the San Juan dispute.—The recognition of the Confederates as belligerents by the British Government remains untouched, and the question of naturalisation is to be settled by legislation.—It is rumoured that Sir William Mansfield will succeed Lord Strathnairn (Sir Hugh Rose) in Ireland.

16th.—Dr. Tait, Bishop of London, has been appointed Archbishop of Canterbury.—In a

speech at Lynn on Saturday last, Lord Stanley said that he considered the overgrown armaments in Europe, were the cause of the uneasiness now prevalent, but that if peace were preserved France would become reconciled to the Union of all Germany under the leadership of Prussia.—Trouble he said, was brewing in the East, and Turkey was in danger. Internal alliances and guarantees could not protect any country against financial collapse, or rebellion in provinces.—In conclusion, Lord Stanley said he was prepared to reform the abuses of the Irish Church, and to secure the tenants' own improvements.—The French journalists who opened subscriptions for a monument to Deputy Baudin have been sentenced to pay fines and suffer imprisonment. The proprietors of the *Gaulois*, have also been condemned for falsely announcing a conspiracy.—The Bombay Mail of the 24th ultimo was delivered in London to-day.

17th.—The nomination of Candidates took place yesterday, when 61 members were returned unopposed, 39 of whom are Liberals, and 22 Conservatives.—A great eruption of Vesuvius has again taken place.—The *Paris Temps* has been seized by Government for fomenting political agitation.

20th.—The result of the elections at present shows that 233 Liberals and 156 Conservatives have been returned. The Liberals have gained the seats for Buckinghamshire, Herefordshire and Ipswich, and have also carried the Christ church and Grantham elections.—The Conservatives have carried the seats for West Kent, South Derbyshire, Sligo and Portarlington, but have lost those for Cheshire and Dublin University.—Major the Hon. A. H. Anson, and Messrs. Hubbard Neander (?) and Broderick were all defeated.—Mr. Horsman and Mr. Marsl retired from the contest. The former (? Mr. McComb) has been elected for West Aberdeenshire. Sir Roundell Palmer for Richmond over Suring (? Mr. Stirling) for Dumfriesshire, Mr. Jardine for Dumfriesshire, Colonel Sykes for Aberdeen, Campbell (Mr. George Campbell) for Stirling, Mr. Whalley for Peterborough, and Marquise (?) for Saint Joes. (? St. Ives).—The elections have in most places passed on quietly, but disturbances occurred at Bolton, Newport and Blackburn.—The Deputy Lieutenant of Sligo has been shot.

21st.—The sittings of the Bombay Bank Commission were resumed yesterday when Mr. Blair, the former Secretary of the Bank, was examined.

He said that advances on simple promissory notes had been made under the tacit authority of the Directors. All applications by natives for advances were submitted to the native Directors alone, with the knowledge of the European Directors.—Messrs. Mellwraith, Cassels and Ryland were then examined, chiefly with regard to the increase of the Bank's capital, which course they all approved.—They declared their ignorance of the practice of granting cash credits on simple notes borrowed (? of the borrower).—The result of the Elections to the present date shows that 313 Liberals and 169 Conservatives have been returned.—The Marquis of Hartington was defeated. The Liberals have gained a seat at Belfast and have carried the Elections for Edinburghshire, Bandon, Carrickfergus, Galway, Londonderry, Newry, East Derbyshire, and Staffordshire. On the other hand, the Conservatives have won the North Lancashire and Wigtonshire elections.—Serious riots occurred at Drogheda, where the military were called out. Conservatives dissatisfied Ecclesiastical opponents (sic).—The Bombay Mail of the 31st ultimo was delivered in London to-day.

23th.—The result of the General Elections shows that 330 Liberal Members and 189 Conservatives have been returned to Parliament. Majority for the Liberals 141.—The Liberals have carried the Perthshire, Yonghal, and Dumfriesshire Elections, and the Conservatives those for North and East Lancashire and Mid Kent.—Earl and Countess Mayo embarked at Brindisi for Alexandria on Saturday, the 21st instant.—A Fenian demonstration took place in Hyde Park yesterday, to commemorate the executions of the Fenians who perpetrated the Manchester outrage.—Lord Inglis has been elected to the Chancellorship of Edinburgh University, defeating Mr. Gladstone, and the Right Hon. Jas. Moncrief has been appointed to the Rectorship.—The voting for the Rectorship of the Glasgow University was declared equal for Lord Howe and Lord Stanley, upon which the Duke of Montrose gave the casting vote in favour of Lord Stanley.—The steamer *Sumatra* with the Outward Indian mails

of the 13th inst. left Suez for Bombay on the 22nd inst. 1 P. M. (5 hours before the contract time.)—The homeward Bombay Mail of the 7th inst. reached Suez on the 22nd inst.

Miscellany.

—Mr. Geo. Smith in the *Athenæum*: "I have recently discovered some Assyrian tablets at the British Museum with curious inscriptions relating to the goddess Nana. According to these inscriptions, Assur-bani-pal, King of Assyria, who commenced his reign B. C. 668, in one of his Elamite wars recovered an image of Nana which had been captured by the Elamites either 1,635 or 1,535 years before (through an error of the Assyrian scribes the copies differ in the hundreds cipher, and there is nothing in the inscriptions to show which is correct). This image had been carried off from the Temple of Bit-Khilianna, in the city of Uruk (the Erech of Genesis x. 10, and the modern Warka), and set up in the city of Shushan, the capital of the Elamites. After it had remained there 1,635 years, Assur-bani-pal, King of Assyria, captured the city of Shushan, and he states that, in obedience to the will of the goddess, he brought the image from the city of Shushan to the city of Uruk, and set her up in the temple of Bit-Khilianna once more.

A similar passage was also inserted in the Dagon Cylinder of Assur-bani-pal, col. vii. lines 9 to 24, but is too mutilated to read without the aid of the tablets. In the same Cylinder, col. vi., the King states that he recovered from Shushan the spoil which the former Kings of Elam had taken from Babylon.

These inscriptions are interesting, not only on account of the high antiquity of the date mentioned, but because the only conquest of Babylon by the Elamites of which we know (and which, I believe, these tablets refer to) was in the time of Kudurlagamaru, King of Elam (the Chedor-laomer of the Bible), who conquered Babylon and Syria, and who, according to Genesis xiv., was contemporary with Abraham.

The name of this king was discovered some years back, by Sir H. C. Rawlinson, under the form of Kuder-mabuk, on bricks from the ruins of Mugheir, the ancient city of Ur, the birthplace of Abraham. The same distinguished scholar subsequently found the phonetic name of the goddess "Lagamar," answering to the Hebrew word translated in our version "Laomer." The fact that in the name of this king the title "Mabuk," meaning mother of God, appears instead of Lagamar, is no objection to his identification with Chedorlaomer, as it was the constant practice of the Babylonians and Assyrians to write the titles and monograms of the gods, instead of their proper names.

Kudur Lagamar established his son on the throne of Babylon, and the dynasty which they commenced was, I believe, the "Median" dynasty of Berosus. The people whom Berosus calls Medes, he tells us, conquered Babylon about this time, and established a dynasty which lasted 224 years.

Believing as I do that this dynasty of Berosus was the Elamite line, I am led to think that the number 1,635 years, in the Assyrian tablets is the correct one, for 1,635 years before the campaign of Assur-bani-pal make about B. C. 2,290, the probable date of the conquest of Babylon by the "Medes" of Berosus.

—*Congregationalist*: "Matters are fast approaching the climax, when either great changes must be made in the constitution of the Episcopal church or a rupture would seem to be unavoidable. All are familiar with the proceedings of and about Mr. Tyng and Mr. Hubbard. The General Convention, comprising a house of bishops and of clerical and lay deputies, which meets only once in three years, the highest judicatory and supreme authority, assembles next week in New York. A memorial, originating with the evangelical laity, is in circulation to be laid before the convention, petitioning for such action as shall leave them free to remain in the communion with unrestricted liberty. The memorialists set forth that there are two distinct types of belief in the church, the 'Sacramental' and the 'Evangelical.' Describing the views of each party on baptismal regeneration, and the sacrificial nature of the Lord's Supper, they touch upon the point of hierarchical exclusiveness thus:

"According to the former there is no church or branch of the church of Christ among all the Protestant bodies of this land, except our own,

and no recognition of any other Protestant bodies as churches, nor of their ministers as clergymen, nor is intercommunion or church fellowship allowable. According to the latter, every organized body of Christians, holding and practising the pure truths of the Gospel, and blessed by the Holy Spirit, is a true church or a branch of the true church of Christ, and to excommunicate and withdraw from such is not only schism, but an offence against the first principles of our holy religion.

"Nothing can be more self-evident than that, these two systems being in the church, both must have free scope, or else one must suppress and crush out the other. It is preposterous to imagine that a perfectly homogeneous body can be composed of such heterogeneous materials. We believe that the Evangelical type of belief exists in the church by as old and as good a title, to say the least, as the other.

"We, therefore, ask your Venerable Body, on the part of the believers in the Evangelical system, for the removal of every vestige of restraint which interferes in the least, with their freely holding, developing, extending and practising this system according to the dictates of their own consciences. This involves, of course, the liberty to recognize and fellowship other evangelical ministers and Christians, the liberty to preach in their churches wherever invited, and the right to a revision for their own use, of certain portions of the catechism and offices to correspond with what is already in customary use with many of the clergy of our church.

"This can be accomplished by the repeal or modification of a very few canons and rubrics."

The Sacramentarians are in a decided majority in the Convention, and instead of yielding, it looks as though they mean to crowd the Evangelicals to the wall. There is a proposition therefore, which the editors of the Protestant Churchman heartily favor, that there be a General Council of all the Evangelical members, to sit, before, during, or immediately after the session of the General Convention, as may seem most expedient. The Council when assembled, to proceed to the appointment of a committee of Liturgical Revision, whose duty it shall be thoroughly to expurgate the Prayer Book of every 'Romanizing Germ,' and suggest improvements and alterations:—A committee on canons and Church Relations—deputed to invite all friends of Evangelical truth, whether in this Church or out of it, who favor a Liturgical form of worship and a moderate historic Episcopacy, to unite with us in the formation of the reformed Protestant Church of these United States."

THE GIFT AND MINISTRY OF THE SPIRIT.

(From the Report of the "Perth Religious Conference," held Sept. 1-3, 1868.)

At two o'clock there was a meeting for free conversation on the subject suggested in the programme—"The gift and ministry of the Spirit"—ten minutes being allowed to the first speaker, and five to the rest.

The Rev. Moody Stuart opened the discussion, by directing attention to the necessity of hearing and speaking in the Spirit—the state of mind which led David to realise the presence of God's Spirit—"Whither shall I go from thy Spirit?" I cannot go from the Spirit—I cannot get away from God's Spirit. The question for the day may be expressed—How are we to use the Spirit, and how is the Spirit to use us? The Spirit employs us as tools only, never otherwise—Paul says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. This means we are to consider how we are to get the teaching of the Spirit, and the help of the Spirit in what we say. We are to receive the Spirit in faith. It is through the foolishness of preaching that men are saved. He did not say that preachers are not to prepare. McCheyne used to say, "Beaten oil for the lamps." We must prepare. But if the Spirit is to use us, he would make us fools—He must empty us to fill us with Himself. Mr. Stuart illustrated this by an incident in his own early life. He was called on to address a Sabbath school, when he could not, and he refused. But after several hours' consideration and painful anxiety, he resolved to try. He did so, but though he spoke ten minutes, he was not conscious that he spoke two sentences connectedly, or even one that was complete; but ill pleased as he was with himself and with what he did say, he learned afterwards that some of the elder girls were seriously impressed, and hopeful-

ly converted. He did not want to be made a fool, but the Lord did make him a fool for the good of others, and to his own glory.

Mr. Duncan Mathieson, Perth, said—Every Christian is a temple in which God dwells. If a man is a Christian, the Spirit is in him. We must feel this—realise this—and then will we speak from the heart to the heart. He illustrated this by several pointed anecdotes. After a brief prayer.

The Rev. Mr. Pennefather next spoke from the iv. chap. of Zechariah—verses 4 to 6—and explained the meaning of the types of the candlestick, the oil, and the pipes. The candlestick is a type of the church, the oil that supplied the flame is the Spirit. If God by His Spirit lights up our souls with the truth, it is not that we should hide our candle under a bushel, but that we may make our light shine in the sight of men. It was the oil that made the lamp burn. What enables us to shine? It is the Holy Spirit. The high priest supplied the oil. With Jesus is the residue of the Spirit. If I want to shine as a Christian, I must get the Holy Spirit; and to get the Spirit I must go to the Great High Priest, Christ, who alone dispenses the Holy Ghost. Christian, God sends you and me forth to shine. When Christ shines in you, see that you reflect back his light.

General Alexander of Blackheath next spoke from Luke, chap. iv. verses 17-19—and drew a contrast between Christ's preaching, and much of the preaching of the present day. He said much of the modern preaching that he had heard, he would not say all, consisted in preaching 'Christ was' and 'Christ is,' but not 'Christ coming.' He thought there should be more of a coming Saviour in ministers' sermons.

Mr. John Hambledon, an evangelist from England, next addressed the meeting from the body of the hall. Having quoted the passage, 'I will send another Comforter,' he said every Christian is looking for the coming of Christ, but all should be looking for and asking for the 'other Comforter.' We need the Comforter not only for the true and faithful preaching of the gospel, but for the enduring of trial.

Mr. Larkins from India, asked—Why is the Holy Spirit so little felt in the soul? Why does He seem to move so little in the souls of His people? He thought there were three causes. Firstly—Christians do not sufficiently realise the unity that exists between them. We are baptised into one Spirit. I want you, and you want me. There should be more of this feeling. Secondly—We want the baptism of fire. Christ told his disciples to wait for the baptism of fire. He had travelled far, but he had seldom met with believers who were filled with this fire. Thirdly—We do not use the Holy Ghost. We do not use the Spirit only by listening to Him. We must seek that the Spirit may work in us, and by us. No doubt there are workers for God—but how few? There are some in Islington, where Mr. Pennefather labours; there are some in Scotland. There are many who have the Spirit, but how few are the workers.

Mr. Dyer, from Kendal, referred to the benediction of the Revelation as differing from that of the Epistles, in that it says—'Grace from the seven Spirits which are before the throne; that is, from the Holy Spirit. He showed that there was a connection between the seven Churches and the seven Spirits. There may be diverse bodies of Christians—different denominations in different places—but the Spirit was in each, in all.

Mr. Stewart, of Kilmarnock, read the passage—1 Peter, iv and 11—'If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ'—and remarked that if Christians would speak with effect they must attend to these two requirements: they must get the ability from God, and they must speak for the glory of God. To get these two things, we must wait on God in prayer. Payson used to say, 'The battle must be fought in the closet.' And we may go to God in all liberty, when we are seeking His glory; not our own.

The Rev. Mr. Braid, of Weston Super Mare, referred to the different lights in which the Holy Ghost is spoken of by St. John. In the 3d chapter he is spoken of as the bestower of eternal life—'Ye must be born again'—'Ye must be born of the Spirit.' In the 4th chapter the Spirit is called water—'living water'. Water keeps its own level; it rises high as its source. The Spirit in the soul leads up to God. Thirdly, in St. John

vii, 37 and 38, as the power to work, the result of drinking is—'Out of his belly shall flow rivers of living waters.'

The Rev. Andrew Bonar, Glasgow, said—Some one has called the Acts of the Apostles the 'Acts of the Holy Ghost,' and it is well called so; and a frequent expression in that book is, 'full of the Holy Ghost.' When a man is said to be full of the Holy Ghost, then he was full of love, and a desire to speak for Christ. Peter full of the Holy Ghost, was not afraid to speak of Christ before Annas and Caiaphas, the high priests. He told them boldly 'there was no other name given under heaven among men whereby they could be saved.' He was full of the Holy Ghost; he could not hold his peace. Stephen was 'full of the Holy Ghost,' and he could, in the face of his cruel murderers, declare, 'I see the heavens opened, and the Son of Man standing on the right hand of God.' Some, when they address meetings of their fellow-men, and are full of fervour—of feeling, think they are full of the Holy Ghost. Be not full of yourself. Be full of Christ. A man may be quite full of zeal—of fervour, but that is little. Let him be full of Christ, and there will be no lack of zeal; neither is there any fear of undue excitement if we are full of Christ—'filled with the Holy Ghost.'

The Rev. William Reid, of Carlisle, spoke of Christ as having received the Holy Spirit on his resurrection; and now seated on His mediatorial throne, he ministers the Spirit to His people. Christ is the great Minister in heaven; the Holy Ghost is the great Minister on earth. Christ ministers to His people through the Holy Spirit.

MUTUAL, BROTHERLY WORKING OF MINISTERS AND OTHER LABOURERS.

Mr. Duncan Mathieson said, evangelists were of no sect. Most of them go wherever they are sent for. It is not usually ministers that send for them. He urged the importance of ministers countenancing men of one spirit with themselves, who keep to one point, the salvation of the lost. To illustrate the work of the evangelist, he told an anecdote of the late W. C. Burns, who when asked by a lady what he thought when standing up to address the Chinese, replied, 'Madam, I think of Jesus and the lost.'

The Chairman said that evangelists should not disturb the plans of ministers, but rather fall in with them. An opposite course showed a spiritual selfishness, which was to be avoided.

The Rev. Mr. Pennefather said, the Church was a very great building, in the erection of which God employed a very great variety of workmen and of tools. Not only ministers and evangelists, but women and children took part. He himself, when he saw the masses around him perishing, felt that he could do nothing, and was glad to co-operate with laymen of various denominations, as he would decline no one's help in putting out a fire, or rescuing shipwrecked sailors. He wished success to all who speak of Jesus. Lord Kintore said, the evangelist knows nothing about pastoral work, but simply proclaims the love of Christ, and invites sinners to Him. This pleases Christ, who is the door by which alone any church should be entered, and it should please ministers, who will find it for their interest and their honour to welcome evangelists; ministers are not able themselves to do all that needs to be done, but they should get their own place.

Mr. Guthrie, Glasgow, had noticed blessed results from the co-operation of ministers and evangelists, especially local evangelists. In a mining village he had seen above 100 at a meeting in a kitchen, and the people were loath to go away. He attributed this in some degree to the cordial intercourse kept up between the minister and the evangelist, and believed that there would be solid work done if working men, employed as evangelists, would co-operate with ministers.

Rev. W. Haslam, from Norwich, thanked God for any one who preached Christ alone. Such a man needed not to ask his leave to preach in his parish. But in winning souls consideration as well as love was necessary. He would that all the Lord's people were prophets. It was not the sin of Korah to preach the Gospel; for Korah aimed at the priesthood, and ministers are not priests but mere messengers of salvation, and any one who has the salvation may be a witness concerning it.

Mr. Gellatly, Seone, said evangelists were often to blame in not keeping to the one point—the testimony of Jesus—and this accounts for their sometimes not being well received.

Mr. Haldane, of Edinburgh, argued that Acts viii. 4 showed that it was the duty of converted laymen

to preach the Gospel, and expressed his belief that the example of his father in preaching the Gospel throughout the country had already changed the public feeling in that matter. Dr. Andrew Thomson had declared that nothing else had done so much for evangelical religion as his father's labours.

Rev. Mr. Campbell, Swansea, contended that as a man's gift of teaching increased, his gift of arousing decreased. Appeal and exhortation needed other gifts than the feeding which was the pastor's work. Ministers had to intensify life in believers, and spread life by intensification. Evangelists had to hold up Christ, and so lead and gather souls into the Church. Yet they must be accredited by letters, and should be humble and just to ministers.

Rev. Mr. Reid, of Carlisle, said—Evangelists were as much ministers and gifts of Christ as pastors. It is not left for ministers to decide whether there shall be evangelists or not, because Christ has instituted the office.

Rev. Sir H. Moncrieff was much gratified by what had been said as to the duty of all believers to do what they can in their several spheres. But to preach the gospel has the technical sense of exhorting publicly as well as the strict sense of speaking about the glad tidings. He objected to the exposition which had been given of the passage where evangelists are called Christ's gifts, and asked how he was to deal with evangelists as a separate order, except they belonged to his own Church? Ministers should not refuse help from any who are competent to give it. But credentials are indispensable, and ministers are responsible for those whom they countenance.

Mr. Wilson, of Barclay Church, did not like the clear line of distinction which had been drawn between the gifts of pastors and evangelists. The best evangelist makes the best minister, and nothing so well trains pastors as evangelistic labour. He urged the necessity of prayer as securing success, and insisted that all the members of the Church should be evangelists.

After a few words from Mr. Grant urging each of the audience to ask 'What am I doing?' the meeting was closed.

PASSENGERS SAILED.

Per *Golconda*, Nov. 21st:

For *Marseilles*.—Major J. A. Tytler and child, Mr. J. D. Lowe, Mrs. Fawcett, Capt. and Mrs. Keir and 2 children, Capt. E. Awood, Lieut. Hogg, Mr. Keir, Mons. Huguenu, Mr. H. M. G. Crow, and Capt. Probyn,

For *Southampton*.—Mr. Cortanze, Miss. Shaw Stewart, Mrs. Mactier and 2 children. Lieut. Col. Stubbs and infant child, Mr. and Mrs. Robert Stewart, Mr. E. Natali and Mr. Coulson.

For *Suez*.—Mr. Hall, and Col. Manson.

For *Aden*.—Assist. Surgeon Halliday, and Mr. and Mrs. F. Stratton and child.

PASSENGERS ARRIVED.

Per *Salsette*, Nov. 21st:

From *Southampton*.—Lady Merewether, Mrs. Marryatt and infant, Miss. Cooke, Miss Taylor, Mr. MacGeorge, Mrs. Barnardo, Mrs. G. H. Wilkinson, Mrs. James, Mrs. Twentyman, Mrs. J. W. Ellis, Miss Ellis, Mr. and Mrs. Hewett, two infants, and European female servant, Major Goad, two children, and governess, Captain Babot, Messrs. W. Cole, Alfred Gibbs, Dickinson, Winter, R. Bigg, Lambert, MacGeorge, Tanner, Barnardo, Joyner, Morgan, Reynolds, Target, Boevey, Sinclair, Nash, Jenkins, Ginson, Draper, Pauley, and Tilbury; Miss Patmore, Mr. and Mrs. Ambrose Bonner, Miss Dillon, and Miss Sait

From *Marseilles*.—Mr. and Mrs. C. Wilkinson, Mrs. Binnie, Mrs. Marillier, Mr. A. R. Mackintosh, Mr. Steel, Major and Mrs. E. A. Green, Mr. A. Wace, Mr. S. Hammick, Mrs. Ogburne and infant, Mr. C. Ollivant, Mr. F. Jefferson, Miss Caunter, Mr. Holmes, Lieut. A. W. Bird, Miss Sealy, Mr. and Mrs. Scoble, Mrs. Tomkyns, Miss Vansittart, Mr. G. C. Bird, Mr. J. H. Graham, Mr. W. Newton,

Mrs. Testrial and infant, Mr. Roux, Mr. R. Lachlan, Mr. and Mrs. Preston and infant, Mr. Pickering, Mr. and Mrs. Vinay, Miss Phillip, Mr. F. Collingridge, Mr. A. Schaer, Mr. A. Yule, Mr. T. F. Arthur, Mr. A. B. Chalmers, Mr. H. B. Lathbury, Lieut.-Col E. S. Mercer, Miss Kate Eames, Mr. R. A. Passmore, Mr. H. Crawford Smith, Lieut.-Col Hire, Major Vance, Miss Stainburn, Capt. Manning, Capt. Ostrehan, and Mr. G. F. Kelner.

From *Suez*.—Mr. W. Russell, Capt. Trueman, Capt. Browne, Mrs. Palmer's, and Hassunayah, Burddee.

DOMESTIC OCCURRENCES.

BIRTH.

BENN—Nov. 23rd, at Cumballa Hill, the wife of Charles E. Benn, Esq., of a son.

MARRIAGES.

BIGG—COOKE—Nov. 24th, at the Cathedral, Bombay, by the Rev. F. J. Spring, M.A., Edward Bigg, Esq., to Hannah Long, second daughter of the late John Cooke, Esq., of Manchester.

SYLVESTER—FORMAN—At St. John's Church, Colaba, on the 25th instant, by the Revd. Ward Maule, Surgeon John Henry Sylvester (late 11th Bengal Lancers) to Matilda White, only daughter of Henry Forman Esq.,

DEATH.

TARN.—At Calcutta, Nov. 18th, of gastritis, Edwin R. Tarn, Captain of the Ship *Pehlwan*. His end was peace.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.

The Hon. Mr. JUSTICE WARDEN.

HERBERT BIRDWOOD, Esq., M.A. C.S.

GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.

Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. Du Bois in connection with the School held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL,

Honorary Secretary Diocesan Board of Education.

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